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A

LETTER

TO A

FRIEND

CONCERNING

NATURALIZATIONS.

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*Speedily will be Published,*

L E T T E R II.

**S**ETTING forth the extensive Power and Prerogative of the Crown in former Times, compared with the present; in which the Reasons are given, why the *Jews* were antiently considered as the King's immediate Vassals, but cannot be so esteemed at this Day, according to our present happy Constitution: Together with the Opinions of the most eminent Lawyers on this Subject, *viz.* Lord Chief Justice *Raymond*, Lord Chancellor *Talbot*, Mr *Lutwich*, Serjeant *Whitaker*, Sir *Charles Wearg*, Mr *Reeve*, Mr *Kettleby*, &c. To which are added, Arguments and Reasons drawn from divers Acts of Parliament relating to the same Subject.

*Printed for* THOMAS TRYE.

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L E T T E R  
T O A  
F R I E N D  
C O N C E R N I N G  
N A T U R A L I Z A T I O N S :

S H E W I N G,

- I. What a Naturalization is NOT ;
- II. What it IS ;
- III. What are the Motives for the present Clamours against the Bill passed last Sessions for enabling the Parliament to Naturalize such *Jews*, as they shall approve of.
- IV. Setting forth the Nature of this Affair considered in a Religious Light.
- V. Proposing a Scheme for the Prevention of all future Naturalizations, by explaining, how the same Ends may be obtained in a Way much more efficacious, and altogether Popular.

With an Hint relating to the *Orphan Fund* in the City of *London*.

By J O S I A H T U C K E R, M. A. *K*  
Rector of St STEPHEN'S in BRISTOL,

A N D

Chaplain to the Right Rev. the Lord Bishop of BRISTOL.

The S E C O N D E D I T I O N, Corrected.

L O N D O N :

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A  
L E T T E R  
T O A  
F R I E N D,

*Who desired to know, what was the true Meaning of the Term NATURALIZATION, and to what real Motives the present Clamours against the Naturalizing the Jews were to be ascribed.*

S I R,



IN Answer to your Question, I here send you the following Account, *viz.* *First*, By shewing, what a Naturalization Bill is *not*; and, *Secondly*, What it *is*: And then I shall proceed to the other Parts of your Enquiry.

Now a Naturalization Bill doth *not* give a Right so much as to a Parish Settlement: But a Foreigner, without Naturalization, may acquire this Right, either by Service, Apprenticeship, or Renting a Tenement of a *certain* Value, in the same Manner as such Rights are obtained by *English*-born Subjects: And a Female Foreigner may gain a Parish Settlement by Marriage. Nay, every Foreigner, if taken *sick*, or rendered

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rendered *incapable* of Labour, must be relieved by a Poor-Rate in the Place, where he shall then happen to reside, if he hath not acquired a *legal* Settlement in some other Part of the Kingdom. So that in fact, the Poor of *all Nations*, and *all Religions*, are entitled to a Parish Subsistence in ENGLAND (when they want it, and cannot otherwise be relieved) as much as any Natural-born Subject: For the Humanity of our Laws is such, that they will not suffer any Person, let his Country or Religion be what they will, to perish through Want.

PERHAPS you may imagine, That the Law empowers proper Officers to send such indigent Foreigners to their native Countries:—But there neither is, nor ever was, such *legal Power* subsisting, by Virtue either of the Statute, or Common Law of the Realm, And \* if *Ten Thousand* Foreign Beggars were immediately to land, the Magistrates are not empowered by Law to send them out; nor can they employ a Shilling of the public Money for such Purposes. Please to observe, that I say,—*Foreign Beggars*—to distinguish them from such, as belong to any Part of the *British* Dominions; because indeed such poor People may be sent to their respective Habitations; but *Foreigners cannot*. This is the real Fact; and this is LAW.

AGAIN, a Naturalization Bill doth *not* convey the Grant of the Freedom of any City, Borough, or Corporate Society in the Kingdom:—But *most* of these Privileges *may be*, and *sometimes are*, conveyed to Foreigners without being naturalized at all.

Lastly, A Naturalization Bill *never can* qualify a Person to be employed in any Office, or Trust, Civil or Military; a naturalized Foreigner *never can* receive any Grants from the Crown directly, or indirectly;

\* Note, The Magistrates can treat all Beggars as Vagrants, whether *English* or Foreigners; but they can exert no greater Power over the Foreigners than over the Natives.

rectly; he *never can* be a Member of the Privy Council, or of either House of Parliament:—Because there is a *restraining* Clause inserted in every Naturalization Bill against such Privileges; and by 1st of GEORGE I. Stat. II. Cap. 4. no Bill can be so much as *proposed* to either House of Parliament without such *restraining* Clause being first inserted.

THE Words of the Act are as follow; “Be it farther enacted by the Authority aforesaid, That no Person shall hereafter be naturalized, unless in the Bill exhibited for that Purpose there be a Clause or particular Words inserted, to declare, that such Person shall not thereby be enabled to be of the Privy Council, or a Member of either House of Parliament, or to take any Office or Place of Trust, either Civil or Military, or to have any Grant of Lands, Tenements or Hereditaments from the Crown, to himself, or any other Person in Trust for him; ~~And~~ And that no Bill of Naturalization shall hereafter be received in either House of Parliament, unless such Clause or Words be first inserted, or contained therein.”

THIS Act, so strong and expressive, is little more than a Continuation of a former Law past the 12th and 13th of WILLIAM III. Cap. 2. Whereas before that Time all naturalized Persons might have enjoyed every Office of Trust, Power, or Preeminence equally with the Natives. Nay, by the 15th of CHARLES II. Cap. 15. all Foreigners, without Exception to their Religion, were naturalized, if they would exercise any Trade, relating to Flax, Hemp, or Tapistry, for the Space of three years (which they were authorized to do in all Places, *Corporate* or not *Corporate*, privileged or not privileged;) and after the Expiration of that Term, they were made capable of being Mayors of Cities, Justices of the Peace, Members of Parliament, &c. &c. Strange Fate of Things! That such an Act of *unlimited* Naturaliza-

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turalization, unlimited I mean as to the *Power* given, should pass uncensured,—an Act, which gave even Foreign *Jews* a Power to bear Offices Civil, and Military, to purchase Lands, to be Patrons of Livings, &c. &c. while the Nation hath been worked up into a general Ferment, as if *Hannibal* was at the Gates, at the very Proposal of other Naturalizations, though all possible Inconveniencies, and the most distant Dangers, were guarded against.

You will now be the more desirous of knowing, what a Naturalization Bill is, against which so terrible an Outcry hath been raised.

As to the Bill itself, it only empowers rich Foreigners to purchase Lands, and to carry on a free and extensive Commerce, by importing all Sorts of Merchandise and Raw Materials, allowed by Law to be imported, for the Employment of our own People, and then Exporting the Surplus of the Produce, Labour, and Manufactures of our own Country, upon cheaper and better Terms than is done at present.

This

\* Note, When an *Alien*, or Foreigner, though residing in *England*, and navigating his Ships according to Law, engages in Merchandise, he is burdened and plagued, particularly in the Port of *London*, with an innumerable Set of Fees, Duties, Perquisites, *Pickings* and *Squeezings*, in order to distress and discourage him. These are called by a general Term, *Alien Duty*. And it will not avail him to alledge, that he carries on a Trade greatly to the Advantage of the Kingdom in general, and of the Landed Interest in particular,—That he hath introduced new Species of Manufactures,—exported greater Quantities of *English* Labour to foreign Countries, than were ever known to be done by a Native,—That he imports *Raw Materials* in vast Abundance for the further Employment of the People; and that Thousands of Families of *Natural-born* Subjects do get their Bread, pay their Rents and Taxes, and become useful Members of Society, by these Means:—All this, I say, will avail him nothing; for Mr *Franco* the Jew had this to plead, and a great deal more:—But he is a FOREIGNER; therefore he shall pay additional Customs, Subsidies, Fees, Scavage, Package, Balliage, Portage, &c. &c. and be subject to be seized in a Thousand Instances.—Or, if the Foreigner is a dishonest Man



This is all the Hurt that such a Bill *can* do; for this is the Meaning of that odious Word *Naturalization*. It gives no Encouragement to poor Foreigners to come over; it proposes no new Advantages, nor doth it grant any Privilege, even to the *Rich*, beyond what hath been already mentioned. Nay, what is still more, as to the Power of Purchasing Lands, that may be obtained by Virtue of Letters of Denization from the Crown; so that there is no need of a Naturalization Bill *meerly* for that Purpose. But Letters of Denization cannot convey a Right to *demand* the Freedom of the *Turkey*, the *Russia*, and some other *exclusive* Companies;—nor will they exempt a Foreigner from that absurd and unreasonable Imposition of paying *Alien Duty*, for the Importation of *Raw Materials* to employ our own Poor. Now this *Alien Duty* is scarce known in any other Trading Country; it is never imposed in *Holland*, nor in *France*, except on ENGLISH PROTESTANTS, and is one *Trick*, among many, devised by *Monopolists* here in *England*, to prevent the extending the Trade of the Kingdom, and to confine it to a few Hands. It is therefore artfully called a Tax upon *Foreigners*;—whereas in Reality it is a Tax upon ourselves of the very worst Sort, *viz.* a Tax upon *Raw Materials* imported for the Employment of our Poor; a Tax upon the Exportation of our own Produce, Labour, and Manufactures, to be sold and consumed in foreign parts; an Impediment to the Circulation of Industry and

the avoiding so much Trouble and Expence hath a natural tendency to make him then he gets some dishonest Freeman to make a false Entry, and cover the Goods in his own Name. Now this is practised every Day in the most shocking Manner; and sometimes with the Sanction of an Oath:—Let the Reader therefore judge, whether it is unbecoming the Character of a Clergyman to animadvert upon such continued Scenes of Fraud and Injury, and to be desirous of seeing these Temptations removed out of the Way; especially if he knows, that the particular Situation of his own Parishioners exposes them greatly to such Temptations.



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and Labour, and a general Burden upon the *Landed Interest*.—Yet, whenever an Attempt hath been made to free the Nation from this destructive and impolitic Restraint,—great is the Cry of *Demetrius* and his Craftsmen: “Sirs, This is the *Artifice*, by which we  
 “ have our Wealth; by which we are freed from  
 “ disagreeable Rivals and Competitors, and can *se-*  
 “ *cure* the Trade of the Kingdom to ourselves, and  
 “ put what Price we please on our Commodities,  
 “ But as this is not proper to be publicly avowed,  
 “ therefore let us apply to the *Passions* and *Foibles*  
 “ of our Countrymen, and harangue upon such *po-*  
 “ *pular* Topics, as may keep them still in the *dark*.  
 “ For if they were to know the true State of the  
 “ Case, how soon would all our Schemes be rendered  
 “ abortive! And how quickly would the Popular  
 “ Odium fall upon ourselves!”

Thus, for Example, the honest Country Gentleman, who trusts too much, in the Affairs of Commerce, to the Report of those, *whose private Interest it is to deceive him*, is made to believe, That if a general Naturalization Bill was to pass, swarms of poor Foreigners would come over to eat up his Estate by an enormous Poor Tax.—He is alarmed at this Report, as well he might; therefore it is sounded and resounded from all Quarters;—though the first Spreaders of such *idle Stories* know in their own Consciences, that every Tittle of what they say is FALSE. If they had told him the *naked Truth*, they are well aware, that he would have taken the contrary Part; because it is the immediate Interest of every Country Gentleman, that all Merchandises should be *free* and *open*; that *Raw Materials* should be brought in, and our own Manufactures carried out, in the most advantageous Way; that the Poor should be employed, be industrious, and able to pay their Rents; that the Price of Lands should be kept high, and the Interest of Money low; and, in

Words

Word, that no Impediments should lie in the Way of Commerce, but every Thing be calculated to promote and extend it.—This, I say, is the true Interest of all the Landed Gentlemen in the Kingdom; and therefore such a State of the Case, as would lead them to a right Notion of the present Subject, is *industriously* concealed; and another put in its stead, in order to *seduce and mislead* them. But this is not the only Instance, in which the *Landed Interest* are made the Dupes and Bubbles of *wily Monopolists*.

AGAIN, Great Pains are taken with the *English* Shop-keepers and Manufacturers to terrify them with *false Alarms*, That a general Naturalization would introduce Thousands and Tens of Thousands of Foreigners, to take away their Custom, and to sink their Profits. Now if Thousands, or even Millions were to come over, it is impossible, they could be all of the same Trade; and therefore they would become Customers to the Natives in some Respects, though their Rivals in others: Just as we see the Case happening every Day in flourishing Towns or Cities, which, as they increase in Numbers, occasion both *new Customers* and *new Rivals*, to the former Inhabitants, and find Employment for all.

BUT waving all this, I do affirm, that Foreigners of every Denomination, *except Merchants*, may as well settle in *England* without a Naturalization Bill, as with one. For such a Law gives no Privileges to foreign Shop-keepers and Manufacturers more than they may enjoy without it; because they may at present set up in any *open* Place, such as *Westminster*, *Southwark*, or any of the extensive Suburbs about *London*; also in *Birmingham*, *Leeds*, *Manchester*, and many other Places considerable for Trade and Manufactures; and there they may exercise what Mechanic Arts they please. What can a Natural-born Subject do more!

B

Now

Now, Sir, do you imagine, that our Shop-keepers and Manufacturers in *London, Bristol*, or other Places, would be against taking off Alien Duty, — against buying Raw Materials on the cheapest Terms, — against exporting the greater Quantity of our own Manufactures, or against employing Foreigners abroad as Factors and Agents, if they will be contented with *half the Commission Money*, which must be paid the *English*, and if they will dispose of our own Labour and Produce in larger Quantities, or to greater Advantage, and make better Returns? — No, in no wise: — And when our Tradesmen are once made sensible, that a Naturalization Bill meant no more than this (and in Reality it means no more) they will be as zealous for it, as they are now prejudiced against it.

THE same Artifice is used with regard to poor Journeymen and Day-Labourers. For it seems, they likewise are to be frightened with *Bug-bears* and *Scare-crows* about lowering their Wages, and reducing them to a starving Condition. This is the Craft, by which these poor ignorant People are caught, and made to act against their own Interest. For a Naturalization Bill could never sink their Wages, nor touch their Privileges, real or imaginary; but, on the contrary, it must procure them a more constant Employment, by the brisker Circulation of Trade and Commerce. In short, Foreigners of all Countries may come in at present without Naturalization, and work as Journeymen and Day-Labourers; nor can any send them away: So that they are *naturalized already*, as far as the *Poor* can either want, or enjoy that Privilege. *The rich*, I repeat it again, the *rich Foreigners* are the only Persons, who are in any Degree excluded by the Laws of this Kingdom.

Lastly, Some well-disposed Christians, who have more Zeal than Understanding, are taught to believe

concerning NATURALIZATIONS. II

lieve, That the Interests of Religion are concerned in this Dispute. Now a good Intention always deserves a proper Regard, even when it is engaged in a bad Cause. And as Religion is the Motive, it is to be hoped, that when they see on which Side the Motives of Religion really lie, they will conform thereto, and not persevere in an Error, because they once maintained it. Therefore to cut this Matter short, and to put the Whole upon a fair Issue, I will suppose, That the Bible is the Religion of Protestants, and that we have no Right to alter Christianity from what it was Seventeen Hundred Years ago. — I demand therefore the Chapter, the Text, the Verse, which either say or imply, That a *rich Foreigner* shall not be allowed to purchase Lands, or to merchandise, without paying *Alien Duty*. Civil Policy, I grant (but *falsely* so called) may lay Restraints: But surely the benign Saviour of *all* Mankind hath no where enjoined, that any Person, because he happened to be born on one Side of a River, a Mountain, or Arm of the Sea, should not freely negotiate Business, or purchase a Piece of Land, on the other. Doth Religion interfere in this Matter? Have we not all one Father? Hath not one God created us? And what says common Humanity, — that excellent Principle, confirmed and improved by our blessed Redeemer, of doing as we would be done unto? For in a Country, where Persons of other Religions had the Power, in what Light would a Prohibition to merchandise, or buy a Peice of Land, appear to us Christians? I ask therefore, by what Law or Maxim of Revelation, what Precept of our Lord, or his Apostles, are Foreigners of all Nations, Religions, and Conditions admitted to settle in *Great Britain*, and to carry on any legal Branch of Trade or Commerce, in a free and open Manner, — but *not to import raw Materials for the Employment of British*

B 2

*Manufacturers?*



*Manufacturers?* Nay, to lend out Money upon Interest, to trade in the Stocks, and even to take *Land Security*, — but not to *purchase Lands*? This, Sir, is coming to the Point, and let us hear what they have to say. — Perhaps, they will say, we have gone *too far* already; and therefore *ought not* to proceed farther. This they may say, but how will they prove it? — I ask, how will they prove it, even in relation to naturalizing the *Jews*? For the Prayer of our Lord on the Cross for his Murderers; the Intercession of St *Stephen* for the same People; the Reasonings of St *Peter* in the *Acts*, Chap. iii. Ver. 17. and all the Arguments of St *Paul* in the 9th, 10th, and 11th of the *Romans*, are just the Reverse of what they propose. And how can any Persons dare to call themselves Christians, and yet attempt to change the Nature of Christianity, now it is established, from what it was, when first propagated? Who hath required this at their Hands? And the Cause of *what Church* do they serve in so doing?

BESIDES, We will allow, for Argument's Sake, that we have gone, as they say, too far already in this Permission granted to Foreigners of *all Religions* to settle in *England*: Therefore what is now to be done, but to *repent of our evil Deeds*, — and drive them out? And after we have expelled the Foreigners, we must expel those of our own Countrymen, that do not conform to our Belief, because the *religious* Motives are the same in the one Case as in the other; — and for that Purpose *Officers of Inquisition* should be erected in every Parish; and the Proceedings of bloody Queen *Mary* revived again. In short, there is no Medium between Toleration and Persecution: And if a Foreigner is not to be tolerated on Account of his Religion, why should a Native? And why should we do the Work of the Lord deceitfully, — since it is so plainly our Duty to introduce the Inquisition of *Spain* and *Portugal*, and to follow



Follow the Examples of those *Catholic* Countries in the Punishment of *Jews* and *Heretics*?

BUT it is to be hoped, that the Protestants of this Kingdom will never so learn Christ, nor pervert the Gospel to such Antichristian Purposes. Indeed, even Protestants are sometimes too much misled by the Arts of designing Men, and by Misrepresentation of Facts: Yet as long as they retain the constituent Principles of their Religion, let us not despair, but that they will, sooner or later, discover the inconsistent Part they have been acting, and abhor the Method used to deceive them. They will, they must see, that as they are commanded to *pray* for the *Conversion* of the *Jews*, they are certainly obliged to use some *benevolent Means* towards promoting that good End, and not content themselves with offering unto God a little, cheap, unavailing Lip-Labour, without advancing one Step towards attaining the Thing they pray for. Surely, this is not to be *in earnest* in our Prayers, nor the Way to obtain the Thing we pray for. Our excellent Church requires us, on that solemn Day, in which we commemorate a Saviour suffering on the Cross for the Sins of the whole World, to petition, That God would be pleased to *fetch the Jews home to his Flock*: And yet the pretended Sons of this charitable Mother think they do God Service, and the Church of *England* Honour, by acting counter to this Petition, and by behaving towards that People as *uncharitably* as they *dare*, both by Words and Actions. This is the Method they take towards fetching the *Jews* home to Christ's Flock. But that eminent Prelate and Father of our Church, Bishop Kidder, gives those Zealots, if they would hear him, a very different Lesson, worthy of a Christian and Protestant Bishop: "I fear, saith he, speaking of the *Jews*, there is not that done by Christian Rulers and People, that *ought to be done* towards their Conversion. Christians do indeed  
" receive

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“ receive the *Jews* into their Countries; they use  
 “ them to many Purposes relating to Trade and  
 “ Traffic, to Intelligence and Correspondencies;  
 “ But they have not (*too often* it hath been so) been  
 “ treated with that *Humility* and *Tenderness*, as becomes  
 “ the Christian Doctrine. Instead of that, they have  
 “ sometimes been severely *persecuted* and *afflicted*,  
 “ and *very often* flouted and scoffed at; contemned  
 “ as Men of no Wit, and not worthy of our Notice  
 “ and Regard. We have wanted that *Compassion*,  
 “ which *we ought to have* for their Souls, and not  
 “ treated them with *due Tenderness* and *Regard*: And  
 “ *this hath but hardened them in their Obstinacy*, and  
 “ *prejudiced them against our holy Religion*.” — Kidder's  
*Demonstrat. of the Messias*, Chap. I. § 4. Thus far  
 this great and good Man: He did not think we had  
 done *too much* already; nay, he did not think we had  
 done *enough*; nor was his Patience tired out with  
 waiting for the Conversion of this unhappy People,  
 who, though at present under a dreadful Delusion,  
 are still the *natural* Branches, and, when the divine  
 Providence shall think proper, will be *grafted again*,  
*i. e.* naturalized, into their own Olive Tree. In the  
 mean Time, it ill becomes us to be impatient on Ac-  
 count of the Delay, or to omit the proper Means for  
 their Conversion. For why should we be weary of  
 Well-doing? And if God was to do so by us, and to  
 cut short his long Sufferings and gracious Forbear-  
 ances, what could we say, But that the Measure we  
 dealt to others, was measured to us again?

As to the *particular Methods*, which God will take  
 to fetch home his ancient People, they are not re-  
 vealed in Scripture; and therefore we have no Grounds  
 to determine any Thing about them.\* But this we  
 know

\* Alterum Signum [ultimi Judicii] est illustrior quædam Ju-  
 daeorum conversio, prædicta Rom. xi. 25, 26, 27. Nolo vos ignorare  
 fratres, Mysterium hoc, quia cæcitas ex parte contigit in Israel, donec  
 plenitudo

know with Certainty, that it is our Duty to make our Light to shine before Men,—That we ought to do every Thing in our Power towards the Promotion of the Gospel,—and, if we can avoid it, never to put a Stumbling Block and Rock of Offence in any Person's Way. This being the Case, what Method so proper for us to take, both for our own Sakes, and for others, as to increase in the Fruits of the Spirit, Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance? And will any Man say, That, to observe such a Conduct towards the *Jews*, is to fly in the Face of Providence, and to endeavour to reverse the Decrees of the Almighty? Surely a Person must be very far gone in the Infatuation of Party, and the fiery Madness of Enthusiasm, who advances any Arguments of this Nature.

In short, Sir, I should be glad to be shewn a *single Passage* either out of the Old or New Testament, COMMANDING us to treat this People ill,—or, what comes to the same, FORBIDDING us to grant them the *common Privileges of Subjects*:—I say *common Privileges*, not of *Sovereigns*, not of the governing Part of the Society, but of Subjects, *meer Subjects*: For that is the Question now before us, and no *other*. But one would think from the Clamours, that have been raised,

*plenitudo Gentium intraret; & sic omnis Israel salvus fierit: Sicut Scriptum est, Veniet ex Sion, qui eripiat, & avertat impietatem a Jacob, &c.* Quæ adhuc complementum suum habiturâ videntur, Deo illustriore magisque efficace ratione *Judeos* ad Christi gratiam vocante, indurationemque ipsorum cordibus auferente. Attamen quoniam beneficium hoc *generalibus* tantum verbis enuntiatur, nihilque hic *Speciale* a Deo præstandum promittitur, nihil hic temere *desumendum* est, quasi nimirum Deus *Judeos* in Terram suam reduciturus, restitutoque ipsis Sceptro ac principatu, felicem sub Rege Christo vitam in terris largiturus esset—E contra, Deo hic tacente, ratio ac modus, totaque ingentis hujus beneficii Administratio Sapienti Dei Directioni est committenda.—Et fide sincerâ officiisque charitatis fraternæ beneficio huic Divino *viam quasi præparare oportet*, ut ita felix illud sæculum brevi *Judeis* illuceat.

raised, that the Question was, Whether the Temple at *Jerusalem* was to be rebuilt; whether the *Jews* were to be re-established in their own Land, and their Levitical Sacrifices and Ceremonials to be revived again. Indeed such an \* Attempt would be flying in the Face of Providence; and most undoubtedly would meet with as signal an Overthrow, as is recorded of *Julian* the Apostate. But till such an Attempt is made by the *British* Parliament, why should they be charged with the Guilt belonging to it? Why indeed, unless it can be proved (and strange Things have been undertaken to be proved of late) that *Great Britain* is *Judea*, — That *London* is *Jerusalem*, — The Synagogue in *Duke's Place* is Mount *Zion*, — and the Liberty granted to buy Lands and Merchandise, is an Order to set up an Altar for offering Burnt-Sacrifices and Oblations.

BUT it seems there is some farther Objection against the *Jews*: for it is apprehended, That if foreign *Jews* were permitted to settle in *England* (which, by the By, they were fully permitted to do, even before the Passing of the late Act, in all Capacities, but as *Merchants*, and *Purchasers* of Lands) they would corrupt us. — Corrupt us, Sir! In what Instances? And what vicious Principles, or immoral Practices can they introduce from abroad, for which *England* is not infamous already? For indeed, there is no Country under the Sun, where Vices of all Kinds reign so triumphantly, or where the Christian Religion is so outrageously attacked. Therefore, bad as *unconverted Jews* are, surely they are not worse than *apostate Christians*; and these are all of our own Growth, true *English-born* Subjects, invested with all our Rights and Privileges, whose NAMES and WRITINGS would furnish out a very ample Catalogue. — Now this is so notorious a Fact, that religious People

\* See the excellent Observations on this Head, in Mr *Warburton's Julian*, and the whole Argument pursued at large.



ple abroad of all Persuasions say, That they tremble at every Importation of Books from *England*, lest more Poison should be communicated from that unclean Fountain of Impiety and Profaneness. And I have often heard a most eminent and pious Prelate of our Church, the late Lord Bishop of *Durham*, declare, with more Emotion than was habitual to him, That he could not in Conscience approve of a general Naturalization, — because it seemed to him to be the bringing of innocent Strangers into Temptations. — His Fears were quite the Reverse of what is now pretended: For he thought it much likelier, that the *English* should corrupt the Foreigners, than be corrupted by them. And surely we may say, without entering farther into the Subject, That his Opinion had much more Probability in it than the other.

BUT, Sir, not only Christians, but *Deists* also are alarmed on this Occasion. They, good People, are become, all of a sudden, professed Advocates for the Christian Cause, and have been observed to be very industrious of late in spreading about Reports, that the *Jews* were coming to take away both our Place and Nation.

—— *Timeo Danaos & dona ferentes.*

WOULD you know therefore, what these Gentlemen are aiming at by such a preposterous and awkward Zeal? It is this; — If they could persuade the Bulk of the People into a firm Belief, that certain Prophecies have foretold, that the *Jews* shall not be naturalized, then they have but short Work to make; because such Prophecies must be *false*; inasmuch as the *Jews* have been, one Time or other, naturalized into every Kingdom and Country in the Universe, and do now enjoy the *common Rights* of Subjects in almost every State, excepting *Spain* and *Portugal*. Thus do these Deceivers first impose on the Credulity of the People, by pretending a Zeal



for our holy Religion, and putting on the Form of an Angel of Light;—and then use this very Credulity to make the People Infidels: But it is to be hoped, that God will defend the Ignorant and Simple from their destructive Snares, and cause them to see the Truth as it is in Jesus Christ.

AND now, Sir, I have done with the *religious Part* of this Dispute; and shall leave it to your own Judgment to determine, on which Side the Motives of Religion do truly preponderate. Be pleased therefore to re-consider the Whole attentively; and represent to your own Mind, what Part St Paul, the great Apostle of the Gentiles, would have taken in a late Affair, if he had been upon Earth at the same Juncture:—For the Conclusions drawn from his Reasonings and Arguments relating to the *Jews* are the best Rules for our own Conduct, and the most unexceptionable Directions. In short, the Genius of the Christian Religion is to diffuse Peace on Earth, and Good-will towards Men. This is its great and distinguishing Characteristic; and every Deviation from it is in Fact an Approach towards that Spirit of *Judaism*, which prevailed in our Saviour's Time; a Spirit he so severely rebuked, and \* preached his divine Sermon on the Mount particularly to correct. Therefore let us take the more heed, that while we express so much Warmth and Resentment against the outward Profession of the *Jewish* Religion; we do not become Profelytes ourselves to the inward Character of *Judaism*; for it is too plain a Case, that a Man may be a *nominal* Christian, and yet a very *Jew* in his Temper and Disposition. Nay, from what hath appeared of late, we may observe, that great Advances have been made not only towards the *Temper*, but even the *constituent Principles* of the *Jewish* Religion. For the Author of that extraordinary

\* See Blair's Discourses, and the very Learned and Orthodox Dr Waterland's commendatory Preface.

traordinary Performance, called *an Apology for the City of London*, is pleased to say,—That the *Jews* are guilty of *high Treason* against God, and that not only in a *spiritual*, but in a *temporal* Sense.—Now this is *Judaism* in the highest Degree; for the Constitution and Law here referred to concerning *high Treason* was never in Force, but during the *Mosaical Theocracy*; and cannot be now consistently revived, without bringing in all the Rites and Ceremonies of the *Jewish Law*. Thus do Men, very often, in the heat of Controversy, run into the very Error they exclaimed against, and intended to confute.

As to the *Jockings of Electioneering*, the Cabals of Party, and the secret Machinations of Disloyalty and Disaffection, I designedly omit them; because indeed they are too obvious to need any Illustration, and you would think me mispending Time, should I attempt to prove, what every Person clearly sees. This being the Case, doth not a Jacobite, by deliberately and impiously taking the Oaths to the present Government, upon the *true Faith of a Christian*, as really *blaspheme that worthy Name, by which we are called*, as any *Jew* can possibly do? The one affronts a Saviour he pretends to acknowledge; the other, one he professedly denies. And yet all this *Anti-christian* Disloyalty hath entirely escaped the Notice of our modern sharp-sighted Observers. Here therefore permit me to communicate to you one Anecdote, to shew how deeply the Spirit of Disaffection is rooted in some Minds, and to what Lengths it will carry them. It is in relation to the Attempt made last Sessions of Parliament for opening the Trade to the *Levant Seas*, when a certain Person belonging to a *great Assembly* constantly opposed the opening of that Trade; and being asked his Reasons in private, he frankly declared, That as he was an *old Tory*, he never would give a Vote for reversing any of the Charters granted by the House of *Stuart*.—This was the best Reason he could give; nor was he the only Man, who

who acted upon such Principles; though others were more shy in avowing them. I do not say indeed, that every Person, who was strenuous in that Opposition, acted upon the same Principles; because I am well persuaded of the Contrary:—But this I do aver,—that if certain foreign *Jews*, now residing in *England*, had been permitted to have been free of the *Turkey Company*, and to have imported Raw Materials and other Merchandise, without paying Alien Duty, the chief Object would have been obtained, for which they desired to be naturalized. And the true Reason of the present Outcry being raised against them, is to prevent their obtaining this Freedom, and to hinder their trading upon the same Footing with other Merchants. Religion was only the Pretence;—but Monopoly the *Noli me tangere*, and the real Cause of the Clamours.—If the *Jews* had been content with getting rich as Stock-Jobbers, as Brokers, or in any other Capacity but as *Merchants*, all would have been well; and they might have gone on in making Purchases (those I mean, who are *Natives* of the Kingdom, ~~for~~ for there is no Law extant in our *Statute Books*, the only *authentic Records* in this Case, against their purchasing Lands, and even \* *Adwossons*) without any Notice

\* *Note*, Before the passing of the late Act, the *Jews*, in purchasing *Landed Estates*, got likewise the Patronage of some *Livings*; and yet these modern Watchmen and zealous Defenders of our Faith were asleep all this while. Not a Word was said, not a Tongue moved. But when a Bill was brought in to abridge the *Jews* of this very Power, then truly our Zealots were all in a Flame; the Christian Religion was Betrayed! The Church was in Danger! But let the Reader judge, who were the Betrayers of Religion; and by what Methods the Church of *England*, nay, and the whole Protestant Cause, is likeliest to be brought in Danger.—A certain Writer hath been pleased to correct me for calling the printed *Statute Books* the *only authentic Records*. I acknowledge my Error; the *Rolls* are the *authentic Originals*, and the printed *Statutes* *authentic Copies*. But what of all that? Can he prove, that there is any Difference between the Originals and the Copies in this Particular? He knows he cannot. Why then did he mention the *Rolls*? Poor, poor Shifts!

Notice taken of them. But when one or two *Alien Jews* wanted to get Footing within the Precincts of an *exclusive Company*, and to Trade directly to *Turkey*, without going round about by *Leghorn*, then Heaven and Earth were to be conjured, every Thing sacred to be invoked;

O Religion! O Liberty! O my Country!

And all for what? Why truly to prevent these wicked *Jews* from exporting *English* Manufactures in the most advantageous Way, and importing Raw Materials for the farther Employment of our People.

Therefore as to the present Clamours, whatever Consequences may attend them, one Thing is undeniable, that they were first propagated, and are now continued, in order to bribe the Heart in a bad Cause, and corrupt the Understanding. And if this is not *Bribery* and *Corruption* in the worst of Senses, I should be glad to know what is.

BUT,—to put an End to all this COMMERCIAL CANTING; and that we may hear no more of Naturalizations, either general or particular, I would humbly propose the following Regulations:

I. THAT Foreigners should be enabled to buy Lands: but disqualified not only from all Offices of Trust or Power, but also from voting for Members of Parliament, or for the Election of Magistrates in any County, or Corporation having a Right to send Members to serve in Parliament; and that no *Jew* shall be permitted to have the Patronage of Livings, Schools, &c. Now when these restraining Clauses are added to the former, what reasonable Pretence can be devised against granting to Foreigners the Liberty of Laying out their Money in the Purchase of Estates? What Objection can be formed against investing the *Father* with a Privilege, which the *Son*, born in *England*, must necessarily enjoy in



a much more extensive Manner? To be plain with you, Sir, I know but of *one*; which indeed will have its Weight in *private*, though it is of such a Nature, as not to be proposed publicly: It is this; If the Number of Bidders was encreased, the Market Price of Lands would be raised, and a Monopolizing Member of some exclusive Company, who had got rich by confining the Commerce of the Kingdom, would be obliged to give something more for the Purchase of Estates. It is true, the Country Gentleman would be benefited thereby, who perhaps sold Part of his Estate to portion out his Daughters, or to pay off a Mortgage: And the Kingdom would be enriched by such an Accession of Wealth, as rich Foreigners would bring in;—nay, vast Sums of Money would be prevented from going out, which at present are yearly sent abroad, in order to pay the Interest due from the public Funds;—and if any Foreigner, originally poor, got rich in this Country by his Labour and Industry, he might be enabled to lay out his Wealth, where he got it, instead of carrying it away, as is the Case at present. These are Advantages, National and Commercial;—But what is all this to the Monopolist? And why should he consider any Person or Thing, but his own particular Interest?

II. A SECOND Proposal is, that Foreigners residing in *England*, and importing *Raw Materials* in *British* Ships, navigated according to Law, for the Employment of our own Poor, or other Merchandises purchased with *British* Manufactures, should pay no greater Duties or Impositions of ANY Kind, than are paid by the Natural-born Subjects. For, in the name of common Sense, why should there be a Difference? And upon what Account must the Interest of a Nation be sacrificed for a few Individuals?—Thus for Example, as the Importation of Camels Hair,



Hair, *Carmenia* Wool and Goats Hair, *Spanish* Wool, and all Sorts of Wool for making our finest Cloths, Hats, &c. several Sorts of Hair, and several Sorts of foreign Drugs for Dying; Hemp, Flax, and unwrought Iron; Furs, Kelp for making Glafs, &c. Olive Oil for the Woollen and Soap Manufactures, Raw Silk, Mohair Yarn, and other Sorts of Yarn, Cotton Wool, Wood, &c. &c. I say, as the Importation of these, and such like Articles, is for the Employment of the People in honest Labour and Industry, to the unspeakable Advantage of the Kingdom in general, and of the Landed Interest in particular, why should not such *Raw Materials* be imported as *cheap* as possible? And what is it to the Kingdom, who hath the selling of them, provided the Manufacturers be not confined to *one Market*, but may take their *Choice*, and deal with those that use them best? And if other Merchandises are imported by way of *Exchange* for *British* Manufactures, why should there be an additional Tax laid upon them? That is, in plain *English*, why should our own Manufactures be taxed the heavier, because a Foreigner benefited this Country by exporting them? — Private Interest, I allow, will plead hard for Confinements and Restrictions: — But the more it pleads for such Monopolies and Engrossings, the more plainly it appears, that the public Good can only be promoted by a free and open Trade, and by Rivalships and Competitions.

III. IT is proposed, that all Foreigners residing in *England*, and navigating their Ships according to Law, shall be so far deemed *Natives*, as to be intitled to the Freedom of the *Turkey*, the *Russia*, or any other of our Companies trading to foreign Parts, upon paying the usual and legal Fines upon such Occasions. — The Reasons of this Proposal are so obvious, that even Monopoly itself cannot openly oppose them,

24 A LETTER to a FRIEND

them, but must take a round-about Way in order to perplex the Subject, and to lead Men off from the true Scent. But let the Country Gentleman, let the Shop-keeper and Manufacturer, let all Persons, who have the National Good truly at Heart, rest the Matter upon this single Point, that Rivalships and Competitions are the best Means of exporting the greatest Quantities of *British* Manufactures, and of importing Raw Materials and other Merchandises on the *lowest* Terms. For all Men, whether Natives or Foreigners, would be Monopolists, if they could: And therefore the only Way to cause this monopolizing Spirit to operate for the public Benefit, is to create as many Rivals and Competitors, as are willing to engage in the Trade. — Put therefore the following Case, *viz.* Were a certain Number of Farmers, or Country Gentlemen, to obtain an exclusive Charter for disposing of their Corn at their own Price, — another Set for selling Hay, — another for Butter and Cheese, — and a fourth for Flesh and Cattle; would not the monopolizing Member of some exclusive Company immediately object to this Proceeding, and plead most vehemently, that all Markets ought to be free and open? And yet,

———— *Mutato Nomine, de te*  
*Fabula Narratur.* ————

THIS being the Case, it is to be hoped, the Landed Interest will consider this Affair, and make the right Application.

IV. THE last Proposal is, That the Merchants and Manufacturers of this Kingdom shall be allowed to send Commissions to what Factors or Agents abroad they shall think most useful, for carrying on their Affairs. For if a foreign Factor, by superior Skill,

Skill, or more extensive Knowledge and Correspondence, by greater Œconomy, or less Factorage, shall be able to sell a greater Quantity of *British* Manufactures (suppose in *Russia*, or *Turkey*, or our own Plantations) and make larger Returns of Raw Materials, than an *English* Factor either would, or could do; why should it be unlawful to employ this Foreigner? That is, in other Words, why should the *English* Nation be made a Sacrifice? Why should our Labour be taxed, and the Machines of Commerce obstructed in their Motion, meerly for the Sake of confining the Commission-Money to an *English* Factor, and of enriching *one Man* at the Expence of the Public?—If the Trade was free, every Man would naturally choose that Agent, who would serve him best, let his Country be what it will.—And such Agent or Factor would be much likelier to continue faithful in his Service, as he knew he was on his *good Behaviour*, seeing that his Principal was at liberty to employ others, if he did not approve of him. In short, when *English* Factors know, that their Constituents at Home are restrained from employing any but *themselves*, they naturally run into *Combinations*, and are tempted to make a bad use of this exclusive Privilege. For the Power of Harm is Harm: And many Kings have proved Tyrants meerly by the Temptation of *despotic* Power, who in a limited Monarchy would have made excellent Princes.

Thus, Sir, I have finished my Observations, according to your Desire: and have only to add, that if these four *National* Proposals were passed into a Law, you never would hear of one Naturalization Bill more. For they contain all the Privileges (nay, and some additional ones) that are implied under the Term *Naturalization*. And as the Country Gentleman, the Shop-keeper, the Manufacturer, the Journeyman,

neyman, and the Day Labourer, as Clergy and Laity, Churchmen and Dissenters, as Men of all Ranks and Conditions, can have no Objection to such a Law,—it were greatly to be wished, that it might pass as soon as possible. Then the Naturalization of the *Jews* might be revoked; then the Nation would see clearly the true State of the Case, and be able to discern who were real Patriots, who were Friends to their Country, who were honest and upright Men, who were Christians *indeed*, and who were not.

BUT if a *certain* Part of the City of *London* (not the *largest*, the most *opulent*, or the most *knowing* in mercantile Affairs,—nor yet the most *loyal* to their Prince) should dislike the Contents of such a Bill, for Reasons *well known* to themselves, and not wholly *unknown* to others, they may petition for an *Exception* for their Port and City:—but surely it is *too much* to ask, that all Out-ports and the rest of the Kingdom should continue their Fetters and Chains, for the Sake of keeping them Company.

LET me farther observe, that whoever has a Mind to get a full Insight into the *patriotical* Views and *upright* Intentions of those, who greatly *distinguished* themselves in a *late Affair*,—he should make himself acquainted with the State of the *Orphan Fund* in the City of *London*:—A Fund still continued at 4 *per Cent.* while the Money of Widows and Orphans, at least equally distressed, is in Fact and Reality in the other Stocks under three. Such a remarkable *Partiality* will naturally lead him to inquire into the *true* Reasons and Motives for continuing this *unnecessary* Expence:—From whence will result certain Discoveries concerning the *Cui Bono*, or the particular Interest and extensive Influence supported by these *PENSIONS*. But what makes this Affair still the more extraordinary is, that this *Orphan Fund* is a National Debt, the first contracted in Point of Time, being the Money, for which King *CHARLES II.* shut up the Exchequer.



Exchequer, and therefore ought to have been the first upon the Reduction. — Add to this, that that honourable Gentleman, who distinguished himself so zealously in the Reduction of the Interest of the other Funds (which was truly an excellent Scheme) *most undoubtedly* would have *chose* to have *begun* with shewing a good Example *at Home*, — had he not met with some Obstructions to so good a Design. — But what these Obstructions are, must be left to a *Parliamentary Inquiry* to discover. *Lastly*, The Postponing of the Reduction of the Interest of this Fund deserves to be particularly taken Notice of, as the Tax allotted for the Support of so high an Interest is the most burdensome, that can well be conceived, being a Tax upon Coals, *i. e.* upon Labour, Commerce, and Navigation in every View; and particularly grievous to the poorer Inhabitants of *London, Westminster, Southwark*, and all the Country up the *Thames*, and every Branch of it; and therefore it ought to have been abolished as soon as possible. N. B. *Part of the Alien Duty goes to support this Orphan Fund.*

You will likewise be the better Judge, how far a regard to Truth and *Matters of Fact* hath the Ascendency in some Minds, by attending to the extraordinary Positions laid down in a *certain Place*, relating to the unfortunate Captain *Codd* of *Bristol*, and the Reflections then cast on the Out-ports in general; — also by *confronting* some Assertions, most positively insisted on, relating to the *Turkey Company*, with the very *By-Laws* of the said Company.

I remain,

SIR, &c.

Josiah Tucker.



## P O S T S C R I P T.

**S**INCE the above Letter was sent to the Press, a Thought came into my Mind to compare the Quotation inserted Page 13, from Bishop Kidder (as it stands in the general Collection of *Boyle's Lectures*, Vol. I. Page 114) with his *Demonstration of the Messiah*, published in three Parts: And, to my great Astonishment, I find the same excellent Paragraph in Chap I. of Part II. and yet several Hints in Part III. of a quite contrary Tendency, wherein he particularly recommends, that the *Jews* should be kept low, in order to be made Christians. This is very different from what he had said before, and in its Consequences must end in all Kinds of Persecution. Now such a glaring Inconsistency in so great a Man, is a lamentable Proof of the Weakness of human Nature; and shews too plainly, how easily even a good Mind may be infected with the reigning Distemper of the Times, — or at least not sufficiently firm to oppose it. For it is observable, That these Sermons were preached about the Year 1693; and then, as his Mind had received no Taint from popular Clamours, he spoke the true and genuine Sentiments of a benevolent Christian Divine. But about nine Years afterwards, when the Cry waxed hot, That the Church was in Danger! and when every Man was *insulted* and *reproached* as a *lukewarm* Christian, as a *Dissenter*, and perhaps a *Deist*,

Deist, or even an *Atbeist*, if he ventured to insinuate, That reasonable Arguments, proposed with Gentleness and Compassion, Peace and Love, were the *only Christian Methods* of making Converts, and that Persecution in every Shape tended to prejudice Persons against the Truth:—At this Juncture, I say, the third and last Part of Bishop *Kidder's* Book was published; towards the Close of which he seemed to accommodate his Reasons and Arguments too much to the prevailing Humour of those unhappy Times. And it is greatly to be feared, from what hath appeared of late, that the same Spirit is reviving again, to the unspeakable Grief of every *true Member* of the Church of *England*, the great Discredit of the Protestant Name, and the real Injury of the Christian Cause.

F I N I S.





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